

AN Orati-

on of Ihon Fabritius Montanus.
Vherby he teacheth that Christi-
an men cannot resorte to the
Council of Trent, without
committing an hap-
nous of-
fence.

Englyshed by. L. A.

W (· ·) E

¶ Herwelve set forth and allowed, accordynge to
the order appoynted in the Quenes Ma-
iesties Instructions.

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The Preface

of the Translatour to
the Reader.



I O H N Fabritius
Montanus, a man
as it appeareth both ler
ned and zelous, at what
time this last generall
Counsell was solemnly
proclamed and publyshed to be holden at
Trent by thauthoritie of the Pope, se
ing such large placardes and priuileges
of safeconduite, for al nations to resorte
thither, so formally by him sent abroad in
euery quarter, and fearing lest emongest
the people of God some such as were sim
ple, might thereby easelye be entrapped,
and vnder the glorious name of their pri
uileges, fall into their enemies handes,
thoughte it good yea to be his duetie also
beynge him selfe a minstre of the Chur
che of God, not onelye to publyshe to the
christian worlde, that if they should ioine
them selues with thys denne of theefes

A. II.

and

The Preface

and Synagoge of Sathan where Antichrist himself setteth as Judge it should not be onely perillous for theyr owne persons, but also contumelious to the maiestie of God, hurtful to theyr neyghbours, yea and iniurious to Gods truth. The whych thyng truly (in my opinion) he hath so fully, so eloquently, so compendiously, and so sufficientely done in this shorte oracion, that this onely maye wel suffice to harness anye man agayne the subtil perswasions of sure aduersaries, and to strengthen otherwyle the weake consciences of Gods people, who thoughte it theyr bounden duetye, to be presente at suche assemblies there to dyspute of matters of Religion, or at the leaste wyle to propone or make protestacion of theyr faith. This oracion althoughe it were by John Fabricius Montanus published in Latin, to al that vnderstode that tonge in due tyme befoze the councell was fullye assembled, so that thereby some fruit and commoditie was or myght haue been taken thereof, yet I thoughte it not altogether vnprofitable nowe also to translate the same into our Englishe tong to the end that

to the Reader.

that such as are vnlearned and ignoraunt
in thother may see the censure and iudge-
ment of this learned man, in this behalfe
especially seeing even thunlearned of our
aduersaries do so much at thys daye crye
out for generall Councils, for the stablish-
ment of religion, and geue so muche cre-
dyte and aucthoritie to them as
to the most holy
worde of
God.

Take this (gentle reader) for the fruite
fructes of my labour, vntyl suche
tyme as God by hys heavenly
deuote shall multiply and
increase the
same.

A.iii.

THESE THINGS BEING CONSIDERED
THEY HAVE BEEN ORDERED
THAT THE SAID
OFFICERS SHALL
BE COMPELLED
TO RETURN
THE SAID
MONEY
AND INTEREST
TO THE
SAID
PARTIES
AND TO
PAY THE
COSTS OF
THE
SAID
ACTION
AND TO
PAY THE
COSTS OF
THE
SAID
ACTION
AND TO
PAY THE
COSTS OF
THE
SAID
ACTION

IT IS ORDERED
THAT THE
SAID
OFFICERS
SHALL
BE COMPELLED
TO RETURN
THE SAID
MONEY
AND INTEREST
TO THE
SAID
PARTIES
AND TO
PAY THE
COSTS OF
THE
SAID
ACTION
AND TO
PAY THE
COSTS OF
THE
SAID
ACTION

IN WITNESS
WHEREOF

A Declaration

of Ihon Fabritius Montanus,
whereby he teacheth that Christi-
en men can not resort to the Coun-
cell of Trent, without committing an
hainous offence.



Auunge alwaies
wythdrawen my
mynde from trou-
blesome consultati-
ons, in this so great
a boyle both of min-
des and studies, I thought it good
to be in quiet and at rest vniuersall such
time as I might freely both in truth
and conscience do the same, especy-
ally because I knewe well enough
that men both of excellent wit and
learninge haue hether topleaded &
defended this our common cause
mightelye, and with suche greate
force

A. iiii.

An Oracion agaynst the
force, as was sufficient and able to
break the fearcenes of our aduers-
saries. But this notwithstanding,
their malapart and leude bragges
haue at the length banquished and
broken of thys my longe sylvence.
They are now assembled at Trent
wherewith they do call verie arro-
gantly by a certayne wytyng pub-
lickely to that ende set forth at Cle-
mense, all and euery of vs whiche do
professe the Gospell of Chryst: whi-
che thing truely is not at all to be
meruailed at, seing they (accozding
to their aucthoritie which to them-
selues they do chaleng and vsurpe)
do imperiously triumph both ouer
Kynge and Monarches. But yet
they handle this their cause so cras-
tely & subtilly that vnlesse their pur-
poses be preuented it is a great hal-
lard, & to be feared lest therew the
begile such as be simple. No wither-
fore

Councel of Trente.

foze the time requirerh that good men shoulde arme them selves and ioyne their power and foze together. In thys armye or expedition if I were assigned only to go with the cariage, truely I woulde willingly take it vpon me. But forso-much as we are set vpon and assailed of our enemies by ambushes, I thinke it good & we fight aloofe, the whyche thinge I woulde the Christian reader (to whom I now speake) to vnderstand, lest any man would scandaulousely say & I did refuse againe & battaile which euen now I seemed so hastily to requyre.

Our enemies haue chosen Trent as a place for theyr ambushes, in my opinion truelye not much vnlike to the forkes or Gibettes of Caudis, wherinto whē the Romaine hostes had run hedlong being entrapped by the pollicie of theyr enemies, they

A. b.

made

An Oracion agaynst the
made amendes for theyr folpe with
theyr old accustomed manhod and
prowesse. Those forkes of Caudis,
those Bennes I meane of Counci-
les haue sondrye tymes deceaued
and endomagid oure meene. It is
tyme therfore that wee shoulde at
the length awake, and wyth wyse-
dome take heed of and foresee those
woyles whiche once or twyle we
haue alreadye felte. Yet notwith-
standynge in the meane tyme suche
as are simple must be taughte, why
we seynge oure enemyes wyll not
encounter wyth vs in playne bat-
tyle, oughte not to goo into their
camps lest we shoulde seme by for-
sakyng oure standinge to forsake
also the ryghte of oure cause. If I
therfore shall also take vpon me to
teache this thinge, what teacher of
þe gospell can accuse or blame me but
he muste also accuse and blame him-
selfe

Council of Trent.

selfe of neglectynge and lettynge
passe his owne office and dewety.
For howe manye soeuer wee bee in
number, we are called euerre one
vnto this Councile, what meruaile
is it then if I thinke that whych
we al and euery one of vs are equal
lye charged with, to be also common
to me aswel as to the rest of the mi-
nisters of the church, (that is to say)
to sayneste and Declare to the Chris-
tyn worlde that there can no iuste
and mete causes be founde for vs to
go to this Councile, but rather that
innumerable and great causes may
be shewed to escheue and flye the
same. For there is none so doltishe,
who dothe not see, that there canne
be no iust cause, why any mā should
hassarde and cast himselfe into open
peryll which is ioyned with the da-
mage of the truth, the contumely of
God & the harne of his neighbour.

In

An Oracion agaynst the

In a matter so playne and manifest,
I neede not longe to stand aboute
the profe thereof. The holpe men of
God do knowe that all Chyistian
actions, are chyeselye to be referred
to thony Gloze of GOD as to a
marke, from the whiche if they go a
wyte it must needes be that both y
truth muste be in hazzarde and the
healthe of the soule also in daunger
and ieopardye. But here some may
doubt whether our going to Trent
(if we mynded to goo thither) doo
brynge therewith these discomodi-
ties or not. I therefore have taken
in hande in this present Oracion to
proue that this iourney whensoe-
uer we should take it vpo vs (whi-
che God almighty of his clemency
defende) shalbe not onelye ful of pe-
ril and daunger, but also contume-
lious and iniurious both agaynst
Goddes truth, yea God him selfe,
and

25: Council of Trent.

and also oure neyghboure. And as
touching the greatnes of the perill,
truely I would say nothing therof,
if it were suche a kinde of perill as
had in it any profyt or Deutie, for it
is manifest that the holy Martyres
of God when nede requied haue
willingly suffered euen Deathe. But
nowe wher there is a manifest dan-
ger ioyned with a manifest impie-
tie, the matter is not like. Concer-
ning therefore the perill thereof I
will bzeefely recite that which shall
suffyse. And here first of all I haue
to speake of the place appoynted for
the Counsel, for the which the Chri-
stian Princes haue long yea & that
earnestly trauailed but all in vaine
that some free Citie of Germanye
should be assigned. But seinge that
they cannenot hether to be gotten
forth of the boundes of Italie, nor
not to those places which are sure-
ly

An Oracion agaynst the
ly defended with thauuthoritie and
faythfull promise both of The mper-
rou, and also of all the Princes of
Germany, who (I beseech you) shall
cause vs to go to them which haue
shewed so many lamentable exam-
ples both of breach of fayth and al-
so of crueltie. But some peraduen-
ture will say, that thauuthoritie of
the princes or of The mperrou will
cause these felowes to kepe the sel-
ues within their boundes. He is de-
ceyued truelye that so thinketh, for
their is noo lykelyhode that they
who hitherto haue made of kinges
and Princes a iestinge stocke, wyll
nowe do any thing at their request
or for their sakes. But what saftey
or trust can there be reposed in the
who be perswaded that it is no sin
at al to kyl vs, who also although
against their will they shoulde ab-
staine from doing vs open violence
and

Councel of Trent.

and force, yet can easely finde other
sightes, wherof the Romish Court
hath of long time professed her selfe
to be a Scholemistres. This much
shall suffice concerninge the place:
Nowe let vs come to thē who haue
gaged their faith in this matter, &
who wil seme to haue provided for
vs, & warrented vs by publicke sa-
tisfaction or instrumēt. Dimmortal
god with what & howe vaine titles
do they best them selues moſte am-
biciouſlye abroad, A small number
of Bishops, yea and amonge them
some counterfaicte and disguised,
and yet al of them beyng the crea-
tures of the Bishop of Rome, and
suche also as be accused of vs, both
of forsaking of Religion and also of
oppressyng and treadynge vnder
foote þe truch, dare cal themselves ge-
neral, holy & Apostoloque, & finally
chaleng to theselues al wholy suche
thinges

An Oracion agaynst the
things wherof it is euidente they
haue not one iote . But who wyll
truste them any whit at all, whych
stumble so shamefullye even in the
very begynnyng of theyr safetie
whych they promyse. Do not they
the lyke (I beseeche you) as though
a certayne table of mosse wycked
raskalles whos were themselves
accused to be worthy to lose theyr
lyfe and goodes should call Them-
peroure himselfe and all the es-
tates of Themppye to a generall
dyet and assemblye promising them
a mooste large safe conduicte and
appoynte vnto him a daye to an-
swere to his playnte. If then the ti-
tle of a generall Councell cannot
iustely be attributed vnto a certen
few persons who be accused of cor-
rupte religion, the is it not laweful
also for them vnder the name of a
general Councell to geue forth any
lawe

Councel of Trent,

In wefull warrant of safetie. Now
therefore it is not in question of the
forme of the warraunte, but whither
they haue rpghte or power to make
any suche warraunte or not. For if
some olde craftye fore shoulde geue
for the pꝛuilegies were they neuer
in so good a form, yet forsomuch as
he had no power at all to graunte
anye suche, the forme thereof muste
neades bee in daunger wyth the
rpghte. It fauleth not therefore in
consideracion onelye what euerie
one promiseeth, but with what right
& auctoritie he promiseeth. I knowe
well enoughe that they referte all
their doinges to the Romyshe By-
shoppe as chiefe and heade who is
one all accoꝝdyng to the comen
sayinge. Vbi Papa, ibi vniuersalis Sy-
nodus. Where the Pope is, there is
also the general Councell, but howe
falsly and how wickedly this Ro-

B. i.

mishe

An Oracion agaynste the
mishe Bysshop dothe vsurpe al these
things it is so wel knowne & there
neadeth no profe thereof. As for me
trulpe, wyth howe muche the more
aucthoritye they forniſhe this their
Bysshoppe and their Councils, so
muche the lesse hope and confidence
I haue in their promysse. For if the
Romishe Bysshoppe maye do what
he listeth, and he onely maye (by his
hyghe power whiche is geuen to
him) acquyte and sette free kynges
and Emperours from theyr others
promysse, and covenantes, what
shoulde let him not to vse thys his
righte in his owne cause, and to or-
der and measure the rule of his pro-
mysse accordynge to his owne luste,
And who is hee that knoweth not
that the Bysshoppes of Rome haue
hitherto wyth theyr othes and bul-
les mocked vs and that Scotfree.
Moreouer that clause whiche con-
cerneth

Councel of Trent,

cerneth the penaltie agaynst the
breakers of theyr ordynaunces se-
meth to be verie obscure and full of
doubtes and ambiguitie. what yf
they (suche is theyr good wyll to-
wards vs) shal complaine then chiefe-
lye that we do hurt them when thei
wyllynglye do wrong and Iniurie
vs, who shall then speake for vs,
who shal take oure matter in hand,
who shal defende oure cause in that
place whiche is so noysome to oure
menne wyth the Bysshoppe of
Romes Barrisong. They beare the
name of a generall Councile, and of
Apostolique men, but yf anye man
couvince them of a lye doubteles he
shall be accused of breakinge and vi-
olating the same. They catche to the
selues alone y title of y Church, but
yf anye man should take in hand to
proue the the sworne enemies of the
Church, or reprove theyr fylthy lye

B.ii.

and

An Oracion agaynst the
and conuersacion he should be found
faultye of trespasinge agaynst their
safeconduite. Ther be many other
thinges lyke to theese. whyche we
cannot kepe in silence wthout doing
greate harme, and whyche they on
the other side cannot heare without
great rage and madnesse. For how
meke and how gentle these fathers
be, Fraunce witnesseth. Englande
beareth recorde, and this execrable
bocherie so lately executed vpon
oure brethren at Masse sheweth
forth a good testimonye. These ho-
lye fathers I saye do so thirste for
our soule healthe, that they do euen
therewyth suppe vpon oure bloude al
so. This also is not to bee let passe,
that that forme of promyse whyche
was last printed at Brixia, by what
Inquisitors lycence I cannot tell,
doth muche vary and dissent from
that whych was printed at Venice.

For

Councell of Trente.

For in that of Brixia, there is a certayne addicion ioyned thereto entitled Exrenfio ad alias naciones, þ is to say a thing touchyng other nations, whyche retracteth and calleth backe agayne all that a litle before was licenced to al naciones in comon, yea and whyche more is, in the selfe same addicion, all other naciones are warraunted by the selfe same forme and the verye same wordes wherewith the Germanes are, and yet this is added, that this foure pertayneth not but vnto suche onelye as wyl repente their erroures, and come home agayne into the bosome of the Church whyche oughte to be open to al menne. Who that hath anye wyl in his head perceiueth not these gyles and deceytes. The selfe same forme whereby the people of Germanie are warraunted pertayneth indifferentelye and equallye to

An Oracion agaynst the
al other nations, and yet no safety
is graunted to thother naciōis but
lesse they be mynded to retoine to
the Romysh Church. Therefore
consequently neither to the people
of Germany bulesse they bnyte the
selfes to the Church of Rome. For
the publique promysse endeth with
the forme wherein it is couayned.
And thus muche I thinke suffici-
ently spoken touchinge the perill &
daunger of the Jorney, for this mat-
ter requireth no lenger debatynge
seyng that respect must be had not
so much to the peryll and daunger,
as to the truthe and the glorie of
God.

It remayneth therefore that I
woulde consequenlye declare, that
with this certaine and assured dan-
ger, there is also ioyned a most ma-
nifest and plaine abiuring and de-
nying of the truthe. And least anye
man

Councell of Trente.

man should doubt hereof, let hym
thinke and consider, that al Christi
an actions ar to be referred to ther
determinate endes. And that this
is the end of Councils that the faul
tes of Doctryne and manners shuld
be reformed and finallye peace and
concord (reseruing alwaies the rule
of pietie) shoulde be restored in the
Church. Seing therefore the case
standeth thus, a Christian manne
ought to ioyne hym rashely to no
assembles, which he shal vnderstand
to be occupied about anye matters
repugnant vnto this ende. If then
I shall nowe plainly declare that
these fathers of Trent, are assem
bled together not to open & make
manifest the truth, but to hide and
darken the same, not to reforme &
amend the church but to deforme &
deface y^e same, I haue also sufficiently
proued that Christian men cannot

An Oracion agaynst the
wythoute committing an haynoug
cryme ioyne themselves to luche.
And here fyyste of all thynges consi-
der wyth me (I praye you) who is
he that hath appoynted and called
together these assemblies and mee-
tinges, Truly the Bishop of Rome,
who in this busines hath used all
studye and Diligence, and spared no
laboꝝ noꝝ coste. And to what ende
(I beseech you) doth he al these thin-
ges? To that ende (thinke you) to
ouerthrowe oꝝ diminishe hym selfe
oꝝ his power? Who so truely can suf-
fer him selfe to be perswaded in this
poynte, semeth to me to be madde
and contrary to reasonne. For it is
not lykely that the Bishop of Rome
will wittingly and willinglye pro-
cure his own destructiō. What me-
neth than this great preparation
of Councels? Truly to shewe bp to
establishe and as long as they can
by

Councel of Trente.

by any meanes, to restore to his old dignitie and brauery, the Papacye which now meanaceth ruyne and decaye and hath a good whyle sence begonne to fall thorough the great hemgines and monstruous byggenes therof, and also to make the whole Christian world subiect to their lawes and statutes.

For if the Germans were subdued

then do they thinke it lyght,

The rest of Europe for to poke

and bring in bondage quyght.

And so as Lordes of mydde earth sea,

the rule to clayme aryght.

O: at the lest wile if the Byschoppe of Rome perceaued hys hope to be frustrate therein, and poore also to saile him to bring that enterpryse to passe, yet notwithstanding he wold set Christian menne and especially the Germannes at deadely hatred one with another, and then wold he set still in his chayre, and behold thys miserable Tragedie. For this

B. b.

seemeth

An Oracion agaynst the
semeth to him the redieste waye to
dwyne awaye this Lutheranicall
maddenesse (for that is the phrase
of speache) from Italye. And here I
call to remembraunce certen verses
of Virgill featly seruinge to this
purpose.

7. *Æneid.*

A Councel great he calls, and from
the toppe of stable hye.

The shepardes swatche and herdmans blast
he blewe with Hellshe crye.

In cryncled horne, wherent a heape
forthwith without delaye.

Of Christianses started with weapons thicke
runne armed euery waye.

When he his promyse thus performed
with bloud the warre hath fylde.

And synsht eke of battayle fyrst
the funeralls as he wold.

The fathers of the Councell all
he proudly sayth vnto.

Beholde what discordes I haue wrought.
With heauy warre and woo.

Bidde them in frendship toyne, in league
eche one to other bounde.

For I with bloud of Germans layne
haue ouer spreade the grounde.

This more I adde (for your good will.
ryght well now we do knowe.)

In border to townes with rumours blown
great battayles will I sove.

And kindle eke there hartes with heate

and

Councel of Trente.

and lone of raginge warre.

And scatter armour in eche fielde
that aydes may come from farre.

These thynges truelye woulde I
neuer haue spoken vnlesse they wer
both euident and manifest enough.
And I neade not to fetch my wit-
nesses farre hence wher the thinge
it selfe is so apparaunte. For the
Byshoppe of Rome him selfe dothe
not hide or dissemble that his onely
entente is, to bypunge all men at the
lengthe to the feloweshyppe and so-
cietie of the Church of Rome, but
he exhorteth earnestely al Prynces
and Kynges to be readye to assiste
him therein. And yf anye manne be
yet in doubte of the Popes wyl and
mynde, let him reade those thinges
whych he proposed by his Ambas-
sadours this laste monethes passed
vnto the Common wealthe of þ three
Leagues, & he shal plainly perceaue
þ I haue told the truthe. Moreover
the Pope doth not hyble himself or
acknowledge

An Oracion agaynst the
acknowledge hym selfe subiecte to
thauuthoritie of a Councell, but
hath the fathers of the Councel sub-
iecte vnto him and bounde also vn-
to him by a most straight oth, wher-
of I thought good to shewe here a
coppie, that al men maye the better
vnderstand, that these Romanistes
haue theyr myndes busely occupy-
ed not about the refozminge of the
Churche but about the stablishing
of their tyrannicall kyngdome.

The forme of the othe.

I Beinge elected Bishop. from this
nowe forwarde wilbe faithfull &
obedient to Saincte Peter, and to
the holy Apostolique Churche of Rome,
and also to our Lorde the Pope and his
successours whiche entre that come cano-
nicallie. I will be in no Counsaile, no
consente nor deade, whereby they
shoulde lose theyr lyfe, or any membre of
their body, or yet be taken, or else that as

ny

Council of Trent.

me force or violence should anye manner of
waie, bi what pretence or colour so ever donne
vnto them. But suche secretes wherwith
they shal credite me, eyther by themselves
they; messangers or they; letters, I wil
not open to anye manne to endamage
them withynge. I wyl be a helper and
an ayder to them agaynst al men to kepe
and defende the Papacy of Rome and the
royalties of Sayncte Peter. I wyl hono-
rablye vse the Legate of Chappostolique
hee both goinge and cominge, and helpe
him in all his necessities. I wyl doe my
dyligence to keepe, defende, encrease
and set forwarde the ryghtes, honoures,
privileges, and auctorite of the church
of Rome, our Lorde the Pope and his
successours aforesayde. I wyl bee in no
council no facte, no treatie, wherin any
thyng shalbe deuyled sinister or prejudi-
ciall to they; persons, they; ryghte, they;
honour, they; estate, or they; power. And if
I shal knowe anye man to goe aboute or
procure anye suche thynges, I wyl to my
power hinder they; enterpryses, and so
soone as I canne conveniently I wyl
notifye the same to our Lorde, or to some
other

An Oration agaynst the
other by whom it may come to his know-
ledge. I will with all industrie and ende-
uor obserue and kepe the rules of our ho-
ly fathers, the apostolique decrees, their or-
dinances, their sentences, their appoint-
ments, their exceptions, their Privileges
and commaundementes, and cause others
also to obserue and kepe the same. I will
also to my power persecute and resist he-
retikes, schismatikes, and such as are re-
bells agaynst our Lord and his succe-
ssours aforesayde, when I am called to a
Synode I wyll come. And this
is the forme of the othe.

Nowe therefore seing that the Bi-
shop of Rome both call and referre
all lawes to him selfe alone, and se-
ing also that the fathers of the Coun-
cell too frame them felues altoge-
ther to his becke and commaunde-
mente, as one that beareth aboute
with him in his secretes of his brest
the determinations both of Gods
lawe and mans lawe (for these and
other such monstrous and execra-
ble

Council of Trent.

ble sayinges are red emonge they:
lyes and inuentions) it mighte be
iustly demaunded to what ende or
what nede there were of this mak-
king preparation of Councils, vn-
lesse þ matter it self seemed to speake
and experiente did also teache that
Councils are nothing else but a cer-
taine forme and maner of Declara-
tion of the Popes wil, and (as one
would say) a woite and compendi-
ous way to procede against the Lu-
therans. For thus it is red in their
bookes, that it is not necessary to cal
Councils to y entent þ any of those
opinions wherupon the Heretikes
desire to Dispute (and who know-
eth not that we are accused of them
of herelye) shoulde be Despyned, but
that it is necessary to cal Councils
notwithstāding to theend that such
as are Heretikes may be declared
made manifeste, and condemned.

This

An Oracion agaynst the

Thys might be euident enough vn
to vs euen by thactes done in their
Councels, althoughe they woulde
speake nothing therof. For besides
that they haue hitherto moost des
pitesully aggrauatid our cause w
mooste vniust sentences, they haue
also geuen by oure liues a goodes
as a pray to the crueltie of others,
and they referre this their boocher
ye to the right and lawe of execu
tion, the which they haue hitherto
used as a chese engine to weaken &
shake vs all to peeces. For it hath
bene alwayes a solempne custome
with these good felowes to begyn
their Councels backward & prepo
sterously (that is to say) firste with
execution, so that al men might eas
ily perceauie þ they did make there
reckoninge of warre before they
thought of peace. And these latter
yeares past after al their promises

Councel of Trent,

so manye and so noble made vnto
our men, whyle the Councile was
yet dependinge, they beganne to
rage agaynst the diuines of Ger-
manye, and doubtelesse they hadde
shewed forth the theyr madnesse yet
further, had not the troubles of Ger-
manye caused bothe the Councile
& therenterpyses also to ende. And
yet in the meane tyme althoughe it
be mosse apparaunte and manifeste
that the Church of Rome is foulye
and shamefullie defaced both wyth
corrupt doctrine and manners, and
that this complainte hath bene euer
sythens the memozye of man, and
from our auncestres hath discended
vnto vs, as though by inheritaunce
yet notwithstandinge inlo greate
a corruption of all thynges, not so
muche as the leaste kynde of refoz-
macion could be optayned oz by
any meanes wrested from our ada-

C. i.

uersaries.

An Oracion agaynst the
uersaries, yea experience also hath
taught, that those also, which at a
ny tyme haue bene so bolde to pre-
sent by this request to the fathers,
haue not onely bene most vnwoor-
thelye entreated, but also most des-
pitefully repulsed. And as touching
the lyfe of the cleargye, I wyll not
muche dispute, for I maye iustlye
doubt whether I may with bone-
stie speake such things as they most
shamefully do commit, and yet not-
withstanding albe it the case stan-
deth thus and every man also seeth
it so to be, yet neuerthelesse, they do
glozy of the holy Ghost, as of some
vile slaue or bondman, whom they
haue made so much thall vnto the
selves, that although he woulde ne-
uer so fayne, yet maye he not once
be fed theys elbowe, whose marke
they carrie in theyr bodye that ne-
uer canne be put oute. But howe
farre,

Councel of Trent;

farre, yea hove most farthest of all
they haue gone astraye from the
Doctryne of the Prophetes & Apa-
postles, no man is ignoraunt, if he
haue bene but meanely exercised w
any ryght iudgemente in the wy-
tynges of the Prophetes and Apo-
stles. These felowes haue Heauen,
Earth, Hell, and all thynges else to
sale, so that the sayinge of the Po-
ete maye be iustlye verified of the
Churche of Rome.

She standeth to sale, and like a whores
sitteth making her gaine of her body.

And yet neuerthelesse they saye it
is not lawefull to make anye en-
quyre agaynste theyr Doctryne,
without comitting an hainous of-
fence, & therfore in p publishinge of
C.ii. thes

An Oracion agaynst the
theyr Councile, they spake of a con-
tinuacion thereof and not of a full
and perfecte doyng. The whyche
they interprete in this wyse. That
theyr former doinges muste be con-
firmed ratified and concluded so as
they neither maye nor oughte here-
after to be called in question. These
and suche other lyke be the thynges
whereby the Chrystian faith is pul-
led by by the rotes. The forme also
whyche they prescrybeto the rest of
theyr treatye dothe manifestlye de-
clare what workemen they be and
what they frame. That which
is thus.

And to be noted that such matters as
are in controuersie shalbe handled and
entreated of in this foresayde councile
of Trente accordyng to the holy Scrip-
tures, the traditions of Thapostles,
thapproued Counciles, the consent and
agrement of the Catholicke Church,
and thauctoryttes of the holy Fathers.

By

Councell of Trente.

By this meane as by a pryue by-
dermininge engine the closelie pro-
ceede to ouerthrow the doctrine of
Godlines. For from the Scriptures
they go aboute to sende vs backe to
traditions, from a thynge most cer-
tayne to a thynge moze vncertayne.
But yet they do this verie craftelie
and with greate dissimulacion. For
they spreade abroad into the com-
mon peoples eares, that al theyr dis-
putacion is, not about thauuthority
of þe Scripture, but about þe maner
of thinterpretaciō therof, & therfore
þe this appendix or addicion was to
be added, that it mighte playnelye
appeare that the true and naturall
sence of the Scripture ought not to
be taken forth of any mans pryuate
brayne but of the consent and agre-
mēt of the whole Church. Se how
these felowes haue al at ones cast of
al shame. We do not refuse thagre-

C. iiii.

mente

An Oracion agaynst the
mente of the pure Church consen-
tyng wyth the Scripture, but reue-
rentlye embrace the same. But oure
cheefest controuerſy with our aduer-
ſaries wbyche abuſe the woorde or
name of the Church, is about the
certaynetye and aucthoritye of the
Scripturs. For they whē they haue
once presumed to take the Scrip-
ture to be vnperfecte, they do for the
wyth inferre that it is also vncer-
tayne, and therefore they ſaye that
it hath neade not onelye to be ſup-
plyed wyth tradicions, but also to
be determined and eſtabliſhed by
the Church. wch on thother ſide do
teache that the holye Scriptures,
the very word of God (I ſaye) com-
prehended in wytyng, doth perfect-
ly and ſufficiently contayne in it ſelf
al the chiefe poyntes of our ſalaciō,
and therfore that this is thonlye cer-
tayne and infallible rule to examine
all

Concell of Trente.

al doctrynes & opinions. And thus
it is playne and manifest vpon what
poynt this controuersie dependeth.
For the questiō is whether the scrip-
ture be of greater perfectiō certaintie,
& auctoritie or y^e tradicions, by
what name soeuer they cal the whi-
che notwithstanding they haue bounde
& limited almost wth the lyuely woꝝ-
des of Chapostles, y^e custome of the
Church, y^e answers of y^e bishops and
y^e determinacions of y^e fathers, but
by what ryghte or wronge it is not
now to be spokē. But if y^e Scriptur
which we presently haue, be y^e voyce
of y^e prophetes & apostles lefte vnto
vs in wꝛiting, If the Church be gas-
thered together, known & preser-
ued by this doctrine whiche is the
woꝝd of God. If Couciles haue for
y^e more part erred, & maye yet erre,
and as it were doe kill one another
wꝛth mutuall decrees, If the Bis-
1. ops of Rome for the space of some
hundredethes

An ~~Exposition~~ ^{Exposition} agaynst the
hundredethes of yeres past haue done
nothing well, nor from henceforth
perchaunce can do any thing well,
so longe as they occupye and enioy
this pestilente See, If finallye the
fathers them selves, which be of the
better sort do sende vs to the scryp-
tures. Tell me (I beseeche you for
Gods sake) what cause can there be
any more, why we should suffre our
selues to be carryed and ledde away
from the Scriptures vnto tradici-
ons, from a thing certaine to that
which is more vncertayne. And al-
beit the case standeth thus as you
see, yet these vnholye felowes are
not ashamed yet stil to sai that ther
controuerly with vs is onelye tou-
chyng thinterpretation & not thauc-
thoritie or certentie of the Scryp-
tures. The which thing if they wyll
graunt vnto vs, they must needs
also confesse them selves to be dys-
uen

uen awaye from theyr cheefest bul-
warke. For yf we must wholye rest
in chaucthoritie of the Scripture,
then away with al other by waies
and startinge holes wherein they
put al the whole strength and some
of their Disputation. But (you wyl
say) the Scripture hath nede of in-
terpretaciō. I agre thereto. Againe,
it maketh much to þ matter what
sense euery man frameth thereto.
True it is in deade. But seing the
Scripture doth interprete and ex-
pounde it selfe, we wil also vse that
rule of interpretation, which it selfe
hath heretofore taught vs, and we
will not herebnto byng any other
thinge, then faith and loue ioyned
with sobre and sincere dexteritie.
But I am gone further thē I pur-
posed, for to entreate hereof re-
quyeth both an other place and al-
so tyme, But this one thing I saye.

An Oracion agaynst the

If theese felowes take the Scriptures to bee of suche auctoritie as they make a shew and countenance of. Whye do they not leaue that to vs as an onely rule, whye do they restrayne it wyth so manye impedimentes and lettes, why do they call backe agayne with their craftie triflynge, that whyche they did once graunte, fynallye why do they torne and chang themselves into so many formes and shapess at once. For if they go about to byrnyng al the whole coutrouerisie to thinterpretacion of the Scripture onely, go to in Gods name, let vs haue equall iudges, let vs encountre together, and let it also be knowen whither parte doth folowe or refuse choose lawes of interpretynge whyche we haue receyued of Christ and his apostles. But seynge that hitherto we coulde obtayne no such thing of our aduersaries,

eyes ; it is manifeste that they doe
 mocke vs wth iouglyng wordes,
 & haue some other secreete meaning
 then they seame openlye to shew.
 But this is no newe or vnacusto-
 med thyng, vnder y^e clocke of truthe
 to go aboute to suppress the truthe.
 This chaunceth hereof that Satan
 (who transfor^meth himselfe often
 times into an Angel of lyghte) hath
 bene accustomed to set goodly & glo-
 ryous titles befoze his wickednes.
 For yf all assēblyes whatsoeuer they
 be whiche are reckoned vnder the
 name of Couciles, had neuer erred,
 nor cold at this daye erre, then most
 woorthelye and of moste righte, the
 chiefe iudgemente ought to consist
 in Councils, but now seing y^e hono-
 rable name of a Councile may also
 fal vppon the Synagoge of y^e Deuil,
 it ought not to be so. But because in
 al matters, exāples be of great foze
 so

An Oracion agaynst the
so that there be an equal and indif-
ferent respect to the thinges which
be compared together, me seemeth
it shal not be besydes our mattre &
purpose, if I should set forth here be-
fore your eyes, a shewe and Decla-
ration of that Councell, wherof me-
tion is made in this wise in this to-
rye of the Gospell.

When Easter was at hand the cheefe
Prestes, Scrybes and elders of the Peo-
ple were gathered together into y^e Hauke
of the hygh Prest that was called Cay-
phas, and they sayd what shal we do, for
this man doth many myracles. If we let
hym thus alone, al me wil beleue in him
and the Romaines wyll come and take
away both our place and the nacion.
And so forth as soloweth in the texte of
this torye.

Here I praye the (Christian rea-
der) fyrst of all to consyder well the
fathers of this Councell. They be
assembled together which excell o-
ther both in aucthoritie and also in
opinion

Councel of Trent.

opinion of holynes, & vppon whose
shoulders the Church which was
at that tyme did rest euen as thou-
ghe it had bene shored vp with pil-
lers. And the highe p[re]st him selfe
by whose aucthoritie thys assembly
is gouerned woulde seme so to be
touched with Gods glo[ri]e as he
that was most touched, for he wit-
nessed with the rentyng of hys clo-
thes the greefe of his harte whiche
he conceiued of the blasphemy. But
let vs come from the fathers vnto
the forme it selfe, and consider the
processe of the lawe (as they call it)
Those holy fathers woulde ieme to
do nothing vnadulsdly or by vyo-
lence. They cal a Councell, they
laye their heades together, they
p[re]tend the safegard of theyr coun-
tre, whiche they crye oute to be in
daunger, vnlesse thenterprises of
Christ be quickly stopped, but whe
they

An Oracion agaynst the
they came to the pointe of the mat-
ter they examine Christ of his reli-
gion and Doctrine, the knowlege
whereof they chalenged as proper
to the selves. And because the lawe
of God forbiddeth that anye man
should be punished by death vnlesse
he be fyrste conuicted of some hay-
nous crime by sufficient witnessess,
they take this charge also vpon the
and thei be very diligēt to take hede
that they be not suspected of anye
man of breaking iustice, they geue
libertie also to Christ (lest any man
should sclaunderously say that he
was condemned his cause beyng
neuer hard) to answer in his owne
behalfe, yea and more the that, they
compel him by wordes & binde him
with an othe so to do. Cruely thys
is a great libertie, & such a one as is
wonte to get no smale auctorite
to lawefull Councelis. At the len-
gthe

Council of Trent.

gthe after long and earnest canua-
syng of the lawe, they fynd Chyest
gyltpe of Heresye, sedicion, & mozte
haynous crimes and woorthy to be
punished of the Ciuill Magistrate.

Nowe if this bee not a forme of a
Councile wel solemnized, I cannot
tell truelye what other canne satisfie
these Lutherane heretikes. To
go aboute to cal in question thauto-
ritye and credyte of these fathers,
what other thynge is it then to ac-
cuse the Church it selfe, the whiche
truelye thou walte neuer separate
well frome this ordinarie Suc-
cession of Bysshopes whereunto it
cleueth vnseparablye, vnlesse per-
aduenture thou meane also vtterlye
to ouerthrowe the same. But here
let vs staye awhyle and consider
more narrowly those which be assem-
bled in this Council, These holy fa-
thers because they were altogether
corrupte

An Oracion agaynst the
corrupt with auarice and ambicion
were nothynge lesse in Deade then
they seemed to bee they were taken
for the highe prielles of the truthe
and religion, and yet they weare in
Deade the sworne enemyes bothe of
the truthe and also of religion. Thei
thought it meete therefore to perse-
cute vnto the Deathe as manye as
were agaynste them. Chryste there-
fore, which in his sermons vnto the
people did inuey against theyr coun-
terfaycte and cloked holynes pro-
uoked theyr madnesse and hatred a-
gaynst himselfe. What meruayle is
it then if they whyche were iudges
of his cause were found and proued
to be his most cruell enemyes. And
albeit they hadde iudged Chryst be-
fore worthe of Deathe yet because
they needed the ciuil Magistrate to
this matter thei vse the forme of the
lawe verie formallie and solemnly,
but

Councel of Trent,

but they abuse the law of God contrarye to the lawe and they overthrow iustice vnder the coloz of the lawe. But libertie truely was farre from this Councile, for Chrysostome did answer to his playnte beinge tied like a prysoner. And althoughe they did exhorte him to speake, yet they wrested his woordes very captiouslye, and when he spake not to theyr fantasie then they reuyled him and did also beate him.

This is

the some of theyr Councile.

Now vnder what good Scholemasters oure fathers also haue profited, I leaue it to be discussed of menne of good consideration, wyth what kynde of Judgement John Hus, Hierome of Prague, and manye other good menne wer deceyued manye yeares agayne, it hath bene approued by the testimonies of many and also by the bloud of oure men, Wel it is tyme to leaue

D.i.

of

An Oracion agaynst the
corrupt with auarice and ambition
were nothynge lesse in deade then
they seemed to bee they were taken
for the highe priesles of the truthe
and religion, and yet they weare in
deade the swozne enemyes bothe of
the truthe and also of religion. Thei
thought it meete therefore to perse-
cute vnto the deathe as manye as
were agaynste them. Chryste there-
fore, which in his sermons vnto the
people did inuey against theyr coun-
terfaycte and cloyed holynes pro-
uoked theyr madnesse and hatred a-
gaynst himselfe. What meruayle is
it then if they whiche were iudges
of his cause were found and proued
to be his most cruell enemyes. And
albeit they hadde iudged Chryst be-
fore worthe of deathe yet because
they needed the ciuil Magistrate to
this matter thei vse the forme of the
lawe verie formallie and solemnly,
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Councel of Trent,

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the some of theyr Councile.

Now vnder what good Scholemasters oure fathers also haue profited, I leaue it to be discussed of menne of good consideration. Wyth what kynde of Judgement John Hus, Hierome of Prage, and manye other good menne wer deceyued manye yeares agayne, it hath bene approued by the testimonies of many and also by the bloud of oure men, Wel it is tyme to leaue

An Oracion agaynst the
of this matter & to retorne againe,
to that which properly pertaineth
to vs. For euē as I thinke it best to
suffer the Popes adherentes to do
what they list because they be incu-
rable, so also I iudge it good for vs
earnestly & diligentl̃e to take heed
we defile not nor pollute our selves
w̃ anis spot or blemish gottē by other
mēs faults. Forasmuch as therfore
it is euident enough, what our ad-
uersaries entēt is, we must also sear-
che what we our selves haue to do,
lest peraduenture we shall seme to
haue bene more curious & diligēt in
iudging others thē about our owne
discipline. That is rashly takē in hād
which is laid aside again w̃out any
deliberatiō. That is also dangerous-
ly enterprised which is forsakē not
w̃out gret shame. If ỹ Cobler or ỹ
Deluer can tel the end of his labour,
what thinke we ỹ we must do vpon
whō ỹ charge of religion resteth, in
which

Councel of Trent,

whiche alone both Gods lawes & mans lawes are also contained. Let vs go to Trent (some wil say.) But to what ende & purpose? That we may be some part of that assembly, & debate matters of religion together with the fathers: nothing truly can be more glorious or profitable than this our journey. This peradventure some wil alleage. But I praye you good Sir came it neuer into your mind once to thinke that we (althoughe we would neuer so faine) can not be admitted vnto any part of that consultation, nor albeit we were admitted therto, yet eyther could we or would be a parte of that Councell, whose authoritie dependeth onely of the Bishop of Rome & sworn enemy of Christ and his Church. You vnderstande (I trowe) howe hardelie we are besetted euen in the verye doore. But where necessitye

D.ii.

ruleth

An Oracion agayn the

ruleth there is no place left for Deliberacion, and it were but vayne to aske what one shoulde doe when he hath not yet considered what hee maye do. And so where our aduersaries do leaue vs no place in theyr assemblie, they doe also vnburden vs of the care that we shoulde haue of disputing there. They truly who they disdayne, do also lyke wyse disdayne them. They despise vs, and we set nought by the, They forsake vs dyue vs awaye and reiecte vs frome theyr familiaritie, and we agayne eschewe them, flye from them and voluntarilye abhorre them.

Psalm. Blessed is that man saide to be that hath not walked in the counsell of thungodlye, nor stode in the way of the synners, nor sat in the chayre of skozners. I haue not haūted (saith Dauid) wyth vayne persons, neyther compayned wyth dissemblers, I haue hated the assemblie of the euill

xv. Psal

Councell of Trente.

will, and haue not kepte companie
wth the wycked. In this psalme
the holye man of God maketh a de-
claracion of his lyfe, and sheweth
for the hymselfe to bee folowed of all
godlie persons. But battayles haue
beene diuerse tyme foughte indiffe-
rentelye one both partes not wth-
oute their prayse, and they be also
whych the account it moze noble and
gloꝝpouse to keepe theyꝝ owne, then
to inuade other mennes, and soe
we by defendinge oure owne cause
manfullye, shall fighte wth oure
aduersaries aloofe. But the clause
of continuacion dothe shut vs quite
from that libertie, and cast a banke
(as it were) agaynst oure enterpri-
ses. Euen so not many yeares passe
the Ambassadours and Diuines of
the moste noble Prynces of Germa-
nye, after many large promisses, yea
and the dayelye intercession of the
most myghtye Monarche Charles

An Oracion agaynst the
the v. by y^e space of many monethes
cold hardly at the length be admit-
ted to y^e assembly, which not wthstan-
ding in despite they termed a cōgre-
gation, as though a mā should call
y^e a troublesome or tumultuous cō-
pany, which is said to be appointed
about matters not very waighty.
We may wel thinke how far the di-
uines of Germanye were from the
chefe point of Disputatiō, whē they
were not suffered so much as to en-
tre into y^e doze ther of. But graunt
that we should be better bled (whi-
che neuerthelesse is not credible)
what shalbe or can be the cōditions
of this Disputacion, so long as these
lawes which our aduersaries pre-
scribe do stād, Or what certentie cā
we haue, whē thonly rule of certain-
tie is taken awaye. But admit y^e al
things are redy, & that both Gods
lawe & mans lawe agree to vs yet
who shalbe our iudges, who shalbe
oure

Councell of Trente.

our vmpires. Truely euē they who
experience hath taught long sithēs
to be our deadly & mortal enemies,
& who also haue solemnly swozne &
expresly cōspired oure destruction,
what equitie or iustice cā any man
loke for at these iudges hāds. What
if the Papistes, such is their bolde-
nes, do forthwith write thactes of
the Councel, what if they faine y a
matter is lawfully discusse d, & after
diligent knowledgē therof had, do
Decree that we should be published
for most greuous heretikes, & wor-
thy of most seuerē & sharpe punish-
ment. Truely we shall neuer here-
after so wel wipe away this crime,
but that some suspicion therof wyl
for euer remayne in the mindes of
the symple. Here peraduenture
some of oure menne wyl be earnest,
and thynke thus with hym selfe,
that althoughe all other thynges
be denyed vnto theym, yet at the

An Oracion agaynst the

least wise they shall haue liberty to
propone and set forth our doctrine
before they eyes, and that this pro-
poficion shal containe a forme of pro-
testacion (as they cal it) or rather of
confession. But I truelye do not see
what it profiteth to double repete or
witnesse one thyng so often tymes
to these felowes especiall ye whyche
of the thyng it selfe haue geuen vn-
to our men the name of Protestants,
becaule they forsothe often declared
by professinge alwayes on thyng, of
what opinion they were. We reade
also y^e the holy Martyrs of Christe,
haue defended their causes beefore
wycked Iudges, but we neuer read
that they haue wyllingly presented
they causes beefore them. Our Lord
also wyllleth his to beware of those
menne whych shal delyuer them vp
to the Counciles and scourge them
in they Synagoges. He dothe not
then saye, thruste youre selues wil-
lynglye

.Math.

lyngelye into their Councels , and
 take them to be Judges of you and
 your causes,whom you knowe wyl
 be enemyes and Iniuriouse bothe
 to you and youre cause also. Paule
 the apostle, rather then hee woulde
 comit his cause to the Iewes whō
 he knew to be his enemies, thought
 it better to appeale to y^e Judgment
 of Theemperour. This exāple folow
 ed Athanasius, Cirillus, & Naziani
 enus, and wyth al diligence eschew
 ed the conuenticles of Heritykes.
 Therefore where so manye and soo
 greate difficultyes be, I cannot see
 what we haue to do at Trente, this
 one thing excepte, that is to saye to
 offre agayne wyllyngelye to our e
 nemyes that thing for thobtayning
 and gettinge by force whereof wee
 haue beene at this great and conti
 nuall warre with them so long. For
 if the right of Calling Synodes doe
 not pertayne to the Popes neither

An Oracion agaynst the
by the lawe of God nor manne. No
more trulye (although some tyme it
had appertained) it is now to be per
mitted or graunted to them in their
owne case beyng called vnto Judge
ment, to be bothe Judges and par
ties. We therfore which are not cal
led to a Coucile, but to the dragges
and filth of the Courte of Rome, wil
neuer so behaue our selues, that we
shall be sayd by oure Obedience to
haue deliuered and as it wer sealed
into their hands, that power which
bothe the lawes of God and also of
men haue cleane taken from them.
But if the obedience of subiectes be
limited wyth the power and right
of the Superioure, and yet suche as
we our selues are do cal forth Kin
ges and Emperours to Councils,
by our presence trulye to our power
and as muche as in vs doth lye we
shoulde arme the Pope also against
Christin Princes and thorough our
moste

Councel of Trente.

most vniust iudgemēt we shold not
only offēd al other Christiāns which
bpō waightie occasions haue abstai-
ned frō this meeting, but also make
thē both hate vs and also to be more
hated of y^e Papists. This y^e Princes
of Germany vnderstod wel enough
whoin their last metig at Neoburgh
did stoutly reiect y^e stinking request
of the Pope. They sayde that they
meruayled much to se him so shame
lesse that he was not abashed to pre-
scribe things also to them, of whō he
was him selfe accused of treadinge
religion vnder foote, who also had
made a violēt & vniust title to y^e pos-
sessiō of y^e Church, wherfore that he
shold mocke others who knewe not
as yet the Romish fraudes & guiles,
as for chē selues who knew thē suf-
ficientlie enoughe they would not
seine onelye to knowe them but also
to foresee them. Moreover this is
not to be omitted, that if at any time
wee shoulde be admitted to they^r
assemblies

An Oracion agaynst the
assemblies we muste vouchsaue to
terme this table of mitred felowes
by the name of fathers, yea and
that moste holpe or at the leste wyse
moste reuerende fathers. For it is
not mete that any man should come
to speake his minde withoute some
Preface of dignitie and honoꝛ, espe-
ciallye in their pꝛesence whose pꝛide
and ambition wil neuer be satisfied.
But with what countenaunce or cō-
science shall wee speake vnto them
reuerentlye, to whome what honoꝛ
or reuerence so euer we shewe, wee
pull that all frome Chꝛyste and his
Churche. I haue nowe proued (I
thinke) sufficientelye, that there bee
no iuste causes at all why we should
go to Trent but rather verye many
and those moste wayghty occasions
to be agaynst this Jorneye, and so
consequentlye that oure menne can
by no meanes goe to this Councile
without committinge a most hay-
nous

Councel of Trent.

nous cryme. And albeit we do con-
demne and escheue these Romishe
Sinagoges, we doe not also there-
fore abhorre and flie from all Chris-
tian assēblyes, but we acknowlege
and confesse most playnely that if a-
nye excellynge others in Learning
Godlynes and Judgement be dew-
lye called to a lawfull Councile, thei
cannot refuse this charge laid vpon
them withoute incurringe the gre-
uous indignacion of God and also
y^e iust displeasure of al estates of mē.
But y^e there may be a good ende of
Counciles, it is also requisite that
y^e things tending to this ende shold
be wel set in order. If therfore Chris-
tian Prynces to whom this charge
doth chiefly pertaine, do settle their
myndes earnestelye to refozme the
church, they wil set to their helping
hāds al together, so that y^e Councel
may be in very Deade Catholike as
it is in name termed. But if as the
times

An Oracion agaynst the
tymes be nowe they? godlye enter-
pyses cannot haue good successe,
then it remayneth that euery one of
them shoulde employe that care and
diligence in his one kingdom & coun-
trye which they purposed al at once
to bestow in general. Let the there-
fore endeuoꝝ to call nationall oꝝ pro-
uinciall assembles, the whyche not
withstanding I woulde not so re-
strayne, but that straungers also
shoulde haue free accesse thereto, so
that they were suche men by whose
presence the companie might be ad-
ourned and helped. Lette them also
prouide that the place maye be free
and voyde from al kynde of feare &
dreade, let there also bee sufficiente
Privileges and warrauntes of safe
conducte. Let the voyces and elec-
tions be also free, Let the wayes be
also safe, and not perillous thorough
Ambushes and wiles. And yet lette
all this libertye bee bounden and li-
mitted

mytted with the lawes of equitie so
 that no manne maye do anye thing
 moze then the rule of piety w^{al} per-
 mytte. And that this maye the bet-
 ter be doone, this Councile must be
 Chrystian, whyche notwithstanding stretcheth farre & wyde. For y^e
 cānot be Chrystian, whych doth not
 referre all his doings to the rule of
 Chryste and his Apostles compre-
 hended in holy Scriptures, whiche
 doth not also agree altogether & in
 al poynts, whych Chrystian manners
 and finallye w^{yth} the Chrystian ex-
 amples of the pure Church. That
 this Councel also shoulde be Chrystian, let
 y^e matters which are incontrouersy
 be debated not wth hatred, but modest-
 ly according to Chrystian charity, & bi
 such lawes as seme to be apoynted
 for thopening of the truthe & not for
 the darkening thereof. But how far
 am I gone, mine entente was to
 teach you y^e we ought vpon greete
 consideracions

And thus agaynst the
consideracions not to go to Trent.
The whyche thyng yf I haue
broughte to passe, then haue I also
synished and accomplished that
whyche I toke in hande.
And thus I make
an ende.

Imprynted at
London in Dowles Church-
yard by Humfrie Towe, dwel-
lynge at the sygne of the
Helmet.

*Cum priuilegio ad imprimen-
dum solum.*

